of sileot melody, make all the parts of the universe everywhere dance in measure and proportion, itself being, as it were, in the naean lime, delighted and ravished with the re-echoing of its own harmony. Habits are said to be an adventitious and acquired nature, and nature was before defined by the Stoics* to be Sfo or a habit: so that there seems to be no other difference between these two, than this, that whereas the one is acquired by teaching* industry, and exercise; the other, as was expressed by Hippocrates/ is a^oiSivroc *a« owe *paOov#a*$_{9}$ unlearned and untaught,—~and may in some sense also be said to be avVo83ojcroc» self-taugbt,—though she be indeed always inwardly prompted, secretly whispered into, and inspired by the Divine art and wisdom*

14. Moreover, that something may act artifi cially and for ends, without comprehending the rea son of what it cloth, may be further evinced from thoae natural instincts that are in animals, which without knowledge direct them to act regularly, in order both to their own good, and the good of the universe. As for example: the bees in nulli fication, and in framing their combs and hexagonial cells, the spiders in spinning their webs, the birds in building their nest?, and many other animals in such like actions of their's, which would*

to argue a great sagacity in them, whereas, notwithstanding, as Aristotle observes/ <*&•• r^x*?* <&?

frrrijffavra, ov« |3owX€V<r<tyi€v« KXHCC'

They CJO **these**
things, neither by art, nor by counsel, nor by any

: * Apwd Piogea. Lnert. lib* vii. legm. 148. p»46&. , * Bpidciuk-or. lib. vi. sect, v, p, 600. torn. L rtlif. Vamirr Ltoden. Vide etiam eumlcm *™i* -r$&$*%,* Se«v \iii. p. 607. fcwi. i. opt*r. ᶜ Pitjtiw, lib.ii. cap. x, p, 476* tout. i. <»pi*r.